11. Far-darting is thy well-made auspicious bow, unfailing is thy golden arrow; thy two warlike arms are ready equipped, destructively overthrowing, destructively piercing.[1]

StfkTA IX. (LXXYIIT.)

The *Rishi* and deity are the same; the metre is *Gdyatri,* except in the last verse, where it is *Itrikati.*

1. (Accepting) our offering of sacrificial viands, 0

Targa xxxr.

front of it. It said to him, ' Who is this that, outstripping me, always stands in front of me ?' He answered, ' I slay ia in-accessible places, but who art thou ? * '1 can bring out from inaccessible places.[1] Then it said to him, * Thou sayest that thou canst slay in inaccessible places,—if this be so, the boar *vdmamosha (Vdmamusha* in Ch. Br.) guards for the asuras, "behind the seven mountains, the wealth which the gods must obtain; prove thy title by slaying that boar/ Indra, seizing up a tuft of darbha-grass, pierced those mountains and slew him. Then he said to the sacrifice, * Thou sa\dst that thou couldst bring out from inaccessible places; bring him out from thence.' It-brought out all the instruments of the sacrifice [according to the Corom, the altar, soma-jars, cups, etc.], and gave them to the gods." The legead of the Charaka only differs iu making .the boar hide behind twenty-one stone cities. The seven mountains, according to the SchoL, are the four *ckkshds* or initiatory rites and the three *upazafe]* the boar *vdmamosha* ("stealer of precious things")is the personified ceremony of pressing the soma-juiee* The whole legend appears to have arisea from the

present passage aad that in I. 61. 7.

[1] This difficult verse is explained*in Task a's *Nirukta,* vi. 33 ; but his explanation of *ndupe chid ridiivridJid* is very doubtful and confused, cf. Prof. Both's Comm. The St. Petersburg Diet, explains the words "like two bees delighting in-sweetness," taking *ridu* as for *tnridu,* sc. the *madhu* or soma-juice.